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Thyll

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Thyll (also known as **Thyle**, **Tyle**, **Thüll**, or **Thüle**) is an island located in the North Sea, lying close to the trade route between An Skellig and the Northern Kingdoms. It is inhabited by the Tylians, an ethnic group that, like the Ebbingers in the south, emerged from the blending of Nordlings and Skelligers.

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General information	
Variation(s)	Cailltalam, Ard Hugtand, Thyle, Tyle, Thüll, Thule, or Thüle
Status	Jarldom
Ruler	Trerhoch Dynasty
Societal information	
Official Language	Tylian
Demonym	Tylian

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Religion	Lebiodanism

Coat of Arms

Technically, Thyll does not possess an official coat of arms. However, as the island is ruled as a jarldom that functions *de facto* like any other monarchy of the Old Continent, Tylians abroad typically display the arms of the Jarl's family, believed to be the oldest heraldic emblem of the isle.

The design consists of a border formed by a pale green knot on a black field, symbolizing the prosperity of the sea currents that brought the Tylians ancestors to the island, set against the uncertainty of the voyage. Within, the central image depicts a drakkar approaching a green coastline with tall mountains and a nearby forest, all beneath a dark blue sky and a radiant sun.

This imagery is commonly interpreted as representing the arrival of the first human settlers to Thyll. Prior to their coming, the island was inhabited by Aen Seidhe elves—much as in Skellige—but also by their colder kin, the Aen Ghele, who are said to dwell in the highest mountain peaks.

Borders

As an island, Thyll shares no land borders with other territories. Its position, however, places it in proximity to several regions by sea.

- To the north, sailing against the current leads to the isle of Inis Dubh.
- To the south, one reaches the Skellige archipelago. Continuing past Skellige brings a sailor to the shores of Cintra and Cidaris.
- To the east and northeast, the routes lead to the Hengfors League and the kingdom of Kovir, respectively.

Climate

The climate of Thyll resembles that of other Northern coastal territories such as Cidaris, Cintra, or parts of Temeria, being predominantly oceanic. Despite its latitude, this is due largely to its insular geography and the maritime currents that soften extremes. The cold southern winds responsible for the winter snowfall in the Northern Hemisphere generally only brush past the island. As a result, snow typically accumulates only in the high mountains, where it lingers before moving northward, leaving the lowlands relatively free of it. Snowfall in the lower regions occurs only during especially stormy winters, when heavily laden clouds are driven inland by fierce winds.

Culture

Art

Many Nordling customs surrounding art remain alive in Thyll. Painters, for instance, are highly respected. During wartime it is expressly forbidden to harm them; doing so carries severe prison sentences. The key difference from the Northern Kingdoms is taste: in Thyll, realism is the most valued style, which somewhat constrains artistic experimentation. Every earl's court typically employs one or two painters, while the jarl's court maintains several.

Music follows the skaldic tradition of their Skelliger ancestors and, to a lesser extent, that of Kaedweni skalds. Tylian skalds tend to be either "*one-person orchestras*" or musical tinkerers, forever chasing the ultimate instrument for their songs. Unlike in Skellige, narratives are not usually sung as epic poems. Tylian music is most often in 2/4 time and typically ranges from C to F. Lyrically, songs are much shorter than Skelliger or Kaedweni pieces and, like the narrative poems of this counterparts of Tylian skalds, are structured in various acts—introduction, subject, resolution of the subject, and the skald's reflection—rather than the more common three.

Another major difference from Skellige and Kaedwen is that Tylian skalds are not soldier-musicians. They are people who chose not to become warriors or who, through injury or accident, could not serve (or no longer could).

Theater, in the conventional sense, does not exist in Thyll. The closest equivalent is semi-improvised bouts between skalds when several perform together.

Literature, however, is very popular. Readings by an improvising storyteller—usually with a book in hand—draw large crowds, especially when the subject matter is unusual or curious.

Currency

Because of its small size in comparison to continental countries and relative self-sufficiency, Thyll rarely uses its own coinage in foreign trade. Instead, Redanian crowns, Koviri bizants, or Nilfgaardian florens serve as the standard mediums of exchange abroad.

That said, the island does mint its own currency despite lacking native metal

deposits. Imported metals are worked into the mussel, a coin whose shape and name recall the shellfish abundant on Thyll's coasts. Struck in electrum, the mussel holds slightly greater value than many minor regional currencies such as the thaler of Cidaris, the gulden of Lyria and Rivia, or the farthing of Oxenfurt in Redania. Its worth is often compared to the denar of Ebbing, a coin also sometimes used in the Redanian duchy of Arcsea.

At least five varieties of mussels are known:

- 50/50 gold and silver
- 60/40 gold and silver
- 40/60 gold and silver
- 70/30 gold and silver
- 30/70 gold and silver

Each type differs not only in composition but also in shape, modeled after different kinds of mussel shells found on the island's coasts.

In earlier centuries, Thyll employed the ducat as its main coinage—like Skellige—but this system was abandoned once the island moved away from its raider past and developed a more stable economy.

Education

Unlike in the Northern Kingdoms, where education is largely the domain of the upper classes, in Thyll—thanks in part to its small population and more collectivist mindset—learning is relatively more widespread. Every settlement maintains at least some form of "*school*," where children are taught whatever that community considers the essential basics. Since there is no standardized curriculum, what is deemed essential varies widely from place to place.

A common feature across the island, however, is that once basic instruction is complete, young people are placed under the guidance of one or more masters of a given trade to learn specialized skills. They usually enter the profession once their mentor(s) judges them ready.

Among the upper classes, it is not unusual for youths to be sent abroad for further study. Some attend the Oxenfurt Academy, but more commonly they are enrolled at the University of Hengfors, in the city and league of the same name.

Social structure

The Tylians organize themselves at the most basic level into groups known as brynteylus (approximate translation: *great families*). These are an evolution of the old Skelliger clans, encompassing multiple households connected by blood ties, usually extending no further than second or third cousins.

Society on the island functions as a kind of feudal order, though one tempered with occasional democratic elements. At its apex stands the jarl, who serves as the supreme authority of Thyll.

Magic

Unlike in Skellige, Thyll has no druids. In the distant past, druids were present—introduced both through their Skelliger origin and by the island's own elves—but their decline followed the fall of elven power and the growing mistrust of their craft derived from the conflict they had with them. Over time, the practice fell into disrepute and was gradually forgotten, replaced by the Nordling tradition of mages.

As in the Northern Realms, mages in Thyll came to occupy positions of influence as advisers to rulers. This also established the standard practice of sending any child born a Source to study abroad at either Aretuza or Ban Ard.

However, unlike in the Northern Realms, the role of mages in Thyll is narrower in scope. Their counsel is focused on matters of practical governance rather than broad political maneuvering. The moral and spiritual guidance of the jarl is instead entrusted to the local equivalent of a High Priest.

Another notable custom, inherited from the influence of the Skelliger shieldmaidens, is that when the jarl is from one sex, advisers are often chosen from among the opposite, with the belief that "*a broader, less biased perspective*" is thus ensured.

Mentality

Likely shaped by island life, the abandonment of their ancestors' raiding traditions, and their comparatively lower involvement in large-scale wars, Tylians developed a markedly collectivist mentality—quite unlike that of either Nordlings or Skelligers. This outlook is not fully reflected in their economy, but it permeates their values and social bonds.

Glory, for example, is not pursued for the individual but for one's brynteylus then

for the wider community, then for the earldom, and finally, to a lesser extent, for the island as a whole. Rulers are seen as servants of the people rather than their masters, and the common good—or, in many cases, the lesser evil—prevails over individual gain. Even the most tight-fisted Tylian is expected to act generously in times of need, especially toward kin.

This ethos also fuels the island's famed hospitality, inherited from Skellige: a visitor, even the most humble or reluctant foreigner, is to be treated with warmth and respect.

Yet the same collectivist mindset carries its dangers. It was this very outlook that allowed Colm to rally followers to his cause, transforming grievances into loyalty and enabling the rise of his infamous eco-terrorist band.

Non-humans

Although Nordling influence permeated deeply into Tylian society for obvious reasons, one area where it did not take root was in their attitudes toward non-humans.

In Thyll, while a degree of disdain and prejudice does exist—especially toward elves, owing first to the wars of conquest and later to the actions of a certain eco-terrorist of elven ancestry and his "clan"—non-humans are not treated with the systemic hostility seen in other countries of the western coast of the North. Instead, a general semblance of "equity" prevails: ghettos, second- or third-class citizenship, and formal segregation, so common elsewhere, are virtually unheard of on the island.

The prevailing Tylian mindset holds that "*so long as you contribute, you are someone of worth*." This ethos has allowed dwarves, gnomes, and even bobolaks to live alongside humans, and on rare occasions vrani emigrants as well—refugees fleeing Nordling discrimination against their cold-blooded race.

Nevertheless, discrimination remains. It is subtle, often expressed through condescension or quiet suspicion, but always present. Non-humans, except witchers to some degree, are still regarded with a trace of contempt. And in moments of crisis, they have on more than one occasion been made scapegoats for the island's troubles. This tendency falls heaviest on the less "human-like" among them—those emigrant races whose appearances make them stand out starkly against the Tylian populace.

Weapons Laws

Although the Tylians are a warrior people, unlike their Skelliger and Nordling ancestors, they do not typically carry weapons in daily life. Access to arms is not a universal right but a regulated privilege.

In every community, this access is granted through tournaments of skill. These may be broad contests organized by the local earl of the region who the community belong to or narrower competitions overseen by guilds and other types of professional associations. Only those who place among the top four are permitted to bear weapons regularly.

This right endures for a span of twenty years, after which the individual must once again prove their worth in competition. By the time of old age, when physical capacity wanes, the privilege is typically withdrawn—ensuring that weapons remain in the hands of those most capable of wielding them.

Women's rights and sexual minorities

Unlike in much of the North, where the status of women varies greatly, Thyll is marked by a strong sense of gender equity—an inheritance from its Skelliger roots. Both men and women have long held positions as warriors, rulers, and leaders, and the island's traditions recognize their equal right to power. That said, local customs sometimes lean more patriarchal or matriarchal depending on the community, though without altering the fundamental parity.

The situation differs for queer individuals. The only group broadly accepted is bisexuals, especially male warriors. This tolerance is justified by reference to the islanders' raiding past: the "*loneliness of the high seas*" is cited as an explanation for same-sex relations during long voyages. In this respect, Tylian attitudes closely mirror those still found in present-day Skellige.

Writing System

Unlike other regions—such as the provinces or vassals of the Nilfgaardian Empire, where the Modern Alphabet is commonly used due to the predominance of Nordling populations—the Tylians retain a writing system of their own. Their script is a direct preservation of the runes once used in Skellige, which there were largely abandoned in favor of the Modern Alphabet but in Thyll endured as the dominant medium for writing, engraving weapons, and recording tradition.

Today, the Tylian runes remain in everyday use across the island for inscriptions, religious texts, legal documents, and more. Their persistence is due not only to tradition but also to practicality, as they are considered easier and quicker to inscribe than other alphabets. The sole exception is the capital, where frequent contact with foreigners has encouraged a dual system: both the Modern alphabet and the Tylian Script circulate side by side, often used interchangeably depending on context.

Demographics

Thyll has an estimated population of around 200,000 inhabitants. The island lacks large urban centers, with the exception of its coastal capital. Most of the population is dispersed among small to medium-sized fishing settlements along the coast, and a scattering of villages and towns in the interior.

Of these, approximately 190,000 are Tylians—the mixed descendants of Skelligers and Nordlings. Unlike the Ebbingers of the southern parts of the mainland, who emerged from a similar fusion, the Tylians show traces of additional influences. Due to Thyll's geographic position, they absorbed limited elements from Far Northerners, and possibly some elven ancestry, most notably from the Aen Seidhe and probably to a lesser degree of the elusive Aen Ghele.

The remaining 10,000 inhabitants are divided roughly evenly between human outsiders (Nordlings, Skelligers, and occasionally other ethnicities) and non-humans. Among the latter, dwarves are the most numerous, while the rest are probably, Aen Ghele. The true number of Aen Ghele remains uncertain, as they are extremely reclusive and rarely interact with other inhabitants of the island.

Economy

The economy of Thyll is based primarily on the primary and secondary sectors, with only a small share devoted to services, concentrated mainly in the capital.

External trade, while facilitated by the island's position close to the An Skellig–Northern Realms maritime route, is neither rare nor especially common compared to coastal kingdoms such as Cidaris. Most exchanges occur either through the sale of agricultural or fishing surpluses to foreigners visiting the island, or when Tylian fishermen and traders sell their excess goods abroad in ports like Cidaris, Kerack, or other coastal towns and cities abroad, rather than at

home.

Thyll's closest and most important commercial partner is Skellige, owing to geographical proximity and shared cultural ties. This is followed by Kovir, Redania, and Cidaris, with Kerack, Temeria, and more distant lands such as Ebbing or even Nilfgaard playing smaller roles.

As the island is largely self-sufficient, imports are relatively limited. What does arrive tends to consist of goods unavailable locally: foodstuffs unsuited to the island's climate, metals (as no significant deposits are known in Thyll), or luxury products such as jewelry, books, and finely crafted items. Less common but still present are the import of animals, as well as the "importation" of specialized personnel—such as medics and other skilled professionals—usually brought in to educate the local population.

Etymology

The original name given to the island by the Aen Seidhe was Cailltalam (Elder Speech: *Lost Land*). When the Skelligers arrived, they renamed it Ard Hugtand (Skelliger Jargon: *Long Fangs*), most likely in reference to its jagged mountain ranges.

With the later arrival of the Nordlings, the island came to be called Thyll a name reflecting its image at the time as a distant place lying beyond the borders of the known world. The term endured, giving rise to the alternative spellings such as the already mentioned along with others like *Thule.*

The Nordling name itself is thought to derive from a memory carried over from the First Conjunction of the Spheres, preserved in the collective consciousness of humanity and perhaps linked to the world from which the Nordlings (and possibly other humans) originally came.

Fauna and Flora

Thyll's fauna combines species common throughout the North with unique insular adaptations. Many of the latter follow classic patterns of island gigantism or dwarfism, shaped by isolation and ecology. Examples include:

- Wolfcos **(Canis latrans lycaon):** a coyote-wolf hybrid species unique to the island.
- Tylian tortoise: a large, long-lived reptile found near coastal wetlands.

- Tylian bigcat **(Panthera insula):** a smaller island panther adapted to wooded valleys.
- Tenors **(family Neofringillidae):** songbirds whose distinctive calls have made them symbols of local culture.

The flora is more markedly endemic than the fauna, perhaps reflecting a deeper evolutionary history. The landscape is dominated by temperate deciduous forests and patches of humid temperate woodland. Among its unique plants, the most emblematic is the cold dwarf sequoia, once heavily exploited for construction. With the arrival of Nordlings, however, stone began to replace wood in building, as it retained heat more effectively during the colder months, sparing the trees from further depletion.

In remote antiquity, Thyll's biodiversity was even richer, but the First Conjunction of the Spheres altered this balance. The arrival of monsters displaced or outright annihilated many native species, triggering the island's first mass extinction event and permanently reshaping its ecological profile.

Geography

In remote antiquity, Thyll was not a single island but an archipelago of volcanic origin. Over time, repeated eruptions and geological shifts fused the landmasses together, creating a single large island with a complex and varied topography.

Unlike Skellige, whose thin, rocky soil hinders agriculture, Thyll's volcanic base and the microclimates produced by its rugged terrain allow for fertile fields in certain valleys and sheltered plains. This fertility encouraged permanent settlement and agriculture, which—combined with it's already mentioned strategic location close to the trade route between An Skellig and the Northern Kingdoms, made the island both mostly self-sufficient and a valuable waypoint between both territories.

Government

Owing to Skelliger influence and the size of the island, Thyll is ruled by a jarl, who functions as the island's sovereign monarch. Unlike the Skellige jarls, however, the ruler of Thyll owes no allegiance to a King/Queen of the Isles but governs independently.

Beneath the jarl stand the earls, appointed through a hybrid process that blends royal authority and local consent. In practice, communities from each earldom present various candidates from their respective settlements, from which the jarl selects the final appointee.

Each earl oversees a portion of the island organized into earldoms as mentioned prior, and in turn appoints toíseches to administer individual settlements. As with the earls, these appointments combine selection from the authority and previous nomination from the settlement's inhabitants. The influence of a toísech depends on the size and importance of their community. The most prominent, naturally, is the toísech of the capital, both due to the size of its population and the wealth maritime trade confers upon it.

History

Ancient Times

For much of its early geological history—first as an archipelago and later as a single unified island—Thyll remained entirely uninhabited. Its only denizens were the plants and animals that colonized its shores and gradually evolved to suit its isolated environment.

The earliest known sapient presence on the island is believed to have been dwarven, sometime between 2700 B.R. (Before the Resurrection) and 1240 B.R., shortly before the beginning of the Elven Age of Migration. Archaeological evidence suggests the existence of a small outpost or settlement, though one that was likely abandoned quickly once it became apparent that the island lacked significant mineral resources.

Local legends concerning the Aen Ghele who later dwelt in Thyll's mountains, however, complicate this narrative. According to Tylian tradition, the island conceals hidden veins of the quasi-metal kryobelitium. One of the most enduring tales recounts how, during the early human era, Jarl Amuke Lanaaron supposedly married an Aen Ghele princess to secure peace between their peoples. At their wedding, she is said to have gifted him a sword and suit of armor *"as transparent as ice, and as colorful as a rainbow,"* both believed to have been forged from the quasi-metal.

Age of Migration

The first true inhabitants of Thyll were elves—initially the Aen Seidhe, who, after establishing themselves in Skellige, reached the island sometime between 1000 B.R. and 500 B.R. Their colonization followed a similar pattern to that of the archipelago: scattered settlements with marvelous, beautiful buildings harmoniously integrated into the land.

During this period, though only temporarily, the Aen Taoide also appeared. Nomadic by nature, they established small coastal enclaves, returning intermittently to trade with their Seidhe cousins. Their wares included treasures from the sea floor, exotic goods from distant shores, and, on occasion, curiosities said to come from other worlds they visited through the still-active Ard Gaeths of that time.

By the mid-400s B.R., the Aen Ghele arrived. These were families from the northern isle-realm of Inis Dubh—one of the earliest Ghele kingdoms—who, weary of the harsh rule of their royalty and the dominance of the Aen Saevherne, abandoned the glacier dominion and journeyed south. Reaching Thyll, they settled in the mountains, where they organized themselves into tribes that eventually coalesced into a kind of anarcho-monarchical confederation: a system in which a monarch reigned not as an autocrat but as a guarantor of rights and arbiter in disputes, ensuring equality among the people they ruled—including themselves.

This model is believed to have been inspired by their early contact upon arrival with the merpeople, who visited Thyll's coasts. Mostly mermaids and tritons, they are said to have described their own deep-sea society, which followed a form of anarchic communalism that left a lasting impression on these Ghele emigrants.

Relations between the Ghele and the Seidhe remained largely peaceful and cooperative, though distant due to religious differences. Intermarriage was rare but not unheard of. Their bond deepened, however, after the arrival of humans—and the conflicts that soon followed.

Early Human Era

At some point between the 4th and 5th centuries A.R. (After the Resurrection), humans first arrived on the island. These settlers were Skelligers from several clans who, according to Thylian chronicles, had grown weary of the endless civil wars that plagued their homeland. Seeking peace and a new life, they set sail

and—borne by the then-unfamiliar currents of the North Sea—stumbled upon the shores of Thyll.

The first groups were welcomed by the Aen Seidhe and Aen Ghele already inhabiting the island, and together they established the first human settlement near the mouth of a river that would later host the capital, Klumkyk, named as such, in honor to the first jarl of that the Tylians would have. For nearly two centuries coexistence was peaceful. But as the human population grew and began to exploit the island's resources more intensively, tensions with the druids of the Seidhe and Ghele escalated. Eventually, the elves, fearing their land would be despoiled within their lifetimes, declared war on the newcomers.

Though the elves commanded magical and strategic superiority, they underestimated the humans' resilience. Hardened by generations as raiders in Skellige, skilled in guerrilla warfare, and bolstered by rapid reproduction, the humans proved tenacious foes. Slowly but inexorably, they overcame elven resistance and subjected the native populations. It was during this era that the foundations of a unified human Thyll were laid—at first conceived as "*jarldom of Skellige*," but over time drifting away from allegiance to the King or Queen of the Isles, until it stood as an independent polity.

The Seidhe and Ghele fractured. Some integrated into human settlements, others retreated into the island's wooded interior, waging guerrilla wars from small states with capitals in strongholds they built in the interior of the island. The abandoned fortress of Latn Gesys, it is believed, dates to this period, as a bastion raised by Seidhe resistance. The Ghele, meanwhile, raided from the heights in sporadic vengeance strikes, gradually abandoning the outer snowy slopes of Thyll and retreating into the highest peaks. Some even began carving out subterranean domains within the mountains, as their continental kin had done beneath the Great Glacier.

But resistance dwindled. The humans grew harsher with every attack, and by the 760s A.R., around the same time Nordlings reached the mainland, the conflict was effectively over. The Ghele who still fought signed peace—sealed, as legend tells, by a marriage alliance that placed them under human suzerainty while allowing them de facto independence in the highlands. The Seidhe, however, fragmented into scattered tribes that dwindled over the centuries.

It is widely believed that the last Seidhe tribe of Thyll perished in the mid-13th century. With her last member being a lone quadroon woman, who, seeking a

better life, is said to have left for the Northern Realms—only to be blown back to Thyll by winds sometime later, pregnant. According to darker tales, her child became Colm Coimeádaí, the infamous eco-terrorist who, by the 1270s, terrorized Thyll with his "*clan,*" the final irony of elven blood rising again against humanity for the crimes commited to nature in the distant past.

The Formation of the Early Tylians

From the late 8th century until roughly the mid-10th, the people of Thyll—still largely Skelliger in blood and custom—joined their island cousins in the great seaborne raids that harried the shores of the young Northern Kingdoms. Their ferocity became infamous, and in time drew the attention of the many coastal kingdoms, but specially that of the kingdom of Cidaris, which attempted, unsuccessfully, to subdue both groups of islanders through conquest.

Though the campaigns failed, they awakened Cidarian curiosity. Merchants, fishermen and other people began to visit Thyll, describing it in their reports as a *"strange new land."* Some of these people eventually settled, intermarrying with the locals. Their presence marked the beginning of a gradual transformation: the birth of the Tylians as a distinct people, the first steps toward their future creole tongue along their later unique customs, and the introduction of systematic agriculture to the island.

As the centuries passed, this agricultural shift reduced the Tylians' reliance on seaborne raiding, relegating their once-feared incursions to the realm of legend and song.

The Arrival of the Followers of Lebioda and Falka´s Rebellion (early–mid 12th century A.R.)

In the early 12th century, Redania hosted the so-called Second Council of Tretogor. Its purpose was to settle the disputes that had erupted after the death of the prophet Lebioda. Numerous versions of his words circulated, and the failure of the First Council—at which the prophet's own apostles should have been present—had only deepened the uncertainty. The monarchs of the North feared that the lack of unity in doctrine could one day destabilize their kingdoms.

After much deliberation at the Great Gathering of Ban Ard, Redania volunteered to host the council in its capital again. Priests of the prophet were summoned

from across the North to determine which sayings should be canonized in what would later become *The Good Book*.

Yet the Second Council fared little better than the first. Though more representatives participated, debate soon devolved into acrimony, violence, and persecution. Many of the defeated at the council, not wanting to abandon their interpretation of what the prophet said and accept the canon, fled northward by sea, seeking refuge beyond the reach of their rivals. Some of these exiles reached Thyll, where they settled among the locals and began preaching their doctrines. Their efforts met with moderate success, planting the seeds that would later grow into the island's distinct religion of Lebiodanism.

Decades later, in the 1150s, Falka´s Rebellion shook the North. Thyll once more became a haven: refugees poured in from Temeria and Redania, joined by smaller numbers from Kovir who feared the rebellion's spread. These newcomers, mingling with the existing population, played a decisive role in shaping the unique identity of the Tylians.

The Great Famine and the "Clan" of Colm Coimeádaí (mid–late 13th century)

In the mid-13th century, Thyll was struck by a devastating famine brought on by an unusually harsh winter. Crops failed, stores dwindled, and the back then young jarl Ekerot, desperate to preserve the common good, ordered the slaughter not only of livestock but even of pets. Though the measure sustained many through the coldest months, it sowed deep resentment among the people.

That resentment, in time, birthed radicalism. In the abandoned Seidhe stronghold of Latn Gesys, a boy of unusual charisma—Colm Coimeádaí—began gathering followers. Legends claim he had been raised among beasts, a child of wolves and monsters, though more sober accounts suggest his upbringing was simply lonely and partially feral. Whatever the truth, Colm's natural charm and a rhetoric steeped in pity for animals earned him sympathy among villagers close to the abandoned fortress embittered by loss.

What began as a circle of men and women sympathetic to animal welfare soon hardened into something darker. By Colm's twenties, his "clan" had grown into a quasi-religious sect preaching that no living thing—beast, plant, or monster—should be harmed. This doctrine quickly escalated into violence.

Clom´s cl

The clan's victims included Strandmark's wife, a milkmaid, whose breasts were mutilated "as she had mutilated her cows' udders"; a blacksmith, shod like a horse until he bled to death; Thulin the fisherman, drowned for cutting fins and tails from fish; Pavlo the henkeeper, beheaded for plucking his birds; and Inga the tanner, devoured in her home after wolves were loosed inside. Each act was justified as retribution in kind.

Not long after, Colm's band encountered Ingma and her daughter Berit tormenting wolves, shortly before crossing paths with a witcher—shipwrecked on Thyll—who tried to prevent the slaughter. Impressed, Colm spared Berit, holding her hostage, and began a fraught dialogue with the witcher about the nature of killing humans versus beasts and monsters.

A hostage Berit

At first, Colm seemed almost persuasive, proving his point by calming drowners with nothing but presence, and sharing meals and philosophy with his reluctant guest. But his fanaticism sharpened when he demanded the witcher help him kill Jarl Ekerot, whom he accused of cruelty toward monsters. The witcher refused—until Colm threatened Berit's life.

The chain of events culminated in a bloody confrontation at Ekerot's keep. Colm infiltrated alone, slew guards barehanded, and even killed Berit when she resisted. Later on, while trying to kill the ruler of the island, Colm became wounded by the jarl's dagger, he was saved from death only by the witcher's intervention. Yet when the truth emerged—that it had been Ekerot's son, not the jarl, torturing drowners—Colm would not be swayed from vengeance. The witcher opposed him, and in their struggle, Coimeádaí fell, slain by steel.

Without their charismatic leader, the eco-terrorist group fragmented. Infighting, betrayal, and the very beasts and monsters they had once vowed to protect brought them down, one by one. Within a few short years, the "Colm Clan" had vanished from Thyll, leaving only a bitter memory derived from famine, fanaticism, and blood.

a nusing garmors inspired by different animals during an attack

Language

Though Nordling Common is not unusual to hear—especially in the capital

and, to a lesser extent, in the coastal settlements, where many speak it as a second tongue thanks to its relative ease of learning—it is not the principal language of Thyll.

The primary language of the island is Tylian, a creole born from the contact between the Skelliger jargon and Common Nordling. Its grammar derives mainly from Skelliger, while its lexicon is heavily drawn from Nordling, creating a unique yet familiar hybrid speech.

Other languages are also present to varying degrees. The Skelliger jargon itself still survives, particularly among older generations and in more isolated communities of the interior of the island. Several dialectal varieties of Elder Speech—on the verge of diverging into distinct languages—persisted after the human conquest, having been transmitted to humans during the two centuries of relative peace between them and the elves. Much rarer, though not entirely absent, are other tongues such as Nilfgaardian or Ofieri, usually brought by merchants or travelers from afar.

Religion

Originally, the people of Thyll, owing to their Skelliger roots, followed the faith of the Isles. However, the later arrival of Nordlings—particularly from Redania and Kovir—reshaped the religious landscape, introducing new deities and concepts. Over time, these influences gave rise to a distinct Tylian faith: Lebiodanism.

Lebiodanism is a henomonotheistic offshoot of the Nordling cult of Lebioda, which in the broader Nordling polytheistic religion venerates him as a prophet and saint of the gods. In Thyll, however, it evolved into its own religion, where he is worshipped as both prophet and the perfect avatar of a supreme god. The other gods of the Nordling and Skelliger pantheons are acknowledged as further avatars of this supreme deity as well lesser spirits created by this god, assisting it in ruling the universe.

Central to the faith is, as in the original cult, The Good Book, the scripture containing the prophet's teachings. Yet unlike elsewhere on the Western Coast of the Old Continent, the Tylian version incorporates multiple texts considered apocryphal, preserved most likely because among the Nordling waves who came to the island were fringe followers of Lebioda's cult.

This unique development also explains a notable cultural difference: although

Thyll is plagued by the same monsters found throughout the North, its inhabitants have not fallen into monster cults. Their henomonotheistic framework prevents such beliefs, rejecting the idea that monsters could be avatars of their supreme god or manifestations of the lesser spirits that aid it.

Examples of Tylians Names

Male Names

Achard, Adda, Aimë, Aleisandr, Andrew, Antoin, Antonius, Antōn, Arienrhod, Arth, Arthur, Awstin, Bartholemew, Cadag, Caraethag, Caradag, Carol, Ccad, Cefin, Colm, Colmokt, Costenhin, Cynedd, Daveth, Denzu, Dewidd, Drystin, Dunad, Edwardd, Ekker, Ekerot, Enrhig, Erchyl, Ffrencisc, Folke, Galaspar, Garfan, Geelas, Geory, Gereint, Gion, Gioffri, Girallt, Golerewy, Goulvar, Gregor, Griffydd, Gwallter, Gwalwan, Gwilim, Gwrthiern, Hersh, Hyaw, Hyw, Iago, Ieroni, Iogos, Iosep, Jagg, Jago, Jory, Jowan, Keswallon, Kitto, Llawreint, Lluid, Locryn, Lowen, Luct, Madag, Maelcun, Margh, Marrc, Mathew, Mawgan, Merddin, Merthin, Mewrig, Migangel, Monelor, Myghal, Nigol, Niratan, Padrig, Pasco, Pawl, Pavlo, Pauvlu, Pedr, Pegkar, Perrantu, Philip, Piran, Rhaifun, Rheinallt, Rhigardd, Rhoberth, Rhoddyrch, Sender, Steren, Strandmark, Tegid, Thulin, Timothew, Tlareg, Tomos, Vacamondius, Yrabondo, Ysteffan, Ýstin, Ztevumfe

Female Names

Acca, Agathe, Aimablle, Aixa, Almaïde, Alymna, Annta, Anril, Antona, Antonia, Araceli, Atepu, Baemta, Bera, Berit, Blejan, Buddeg, Carina, Caroleth, Casilda, Castura, Catren, Chanho, Cheres, Ciisell, Cotta, Cotu, Cubria, Daruna, Dobra, Elcintma, Elen, Elisabeth, Elowen, Epilla, Eseld, Exilda, Exobna, Fabbyanea, Fora, Fuezhinna, Gian, Gianeth, Godroise, Godrys, Greid, Heeso, Heina, Hocya, Inga, Ingma, Irúnnaw, Iseullt, Ishio, Isnu, Isnuesa, Jenifer, Jizaya, Jyle, Jylete, Karenza, Karlina, Karolina, Kerenza, Kerensa, Kristel, Larsa, Llara, Mabyn, Mair, Mallt, Maryared, Mayr, Meraud, Merryn, Miasol, Mihcella, Mitaunia, Morwen, Motuca, Namuta, Neceilla, Nina, Nuria, Onlyra, Onnle, Perula, Quela, Raccla, Rettora, Ritva, Rraclessua, Sarra, Sedatia, Taitlella, Teneilqa, Tenromera, Tiny, Tinya, Tymni, Tuxa, Ulna, Ulnessya, Ulnosa, Velparuna, Velposa, Vanniquea, Vanny, Vanossa, Vincenta, Xabna, Xosefa, Ylei, Yness, Yolmia

Unisex Names

Abun, Addie, Alesace, Allyn, Amuke, Annes, Arbche, Aril, Berayl, Blahru, Brartte, Bunntae, Calixte, Celes, Cienel, Dabtou, Damursse, Dana, Dareku, Darün, Dida, Dyrrytum, Edael, Edrëm, Estebeu, Fabbyanu, Fimthurra, Freh, Gale, Gannlu, Garrella, Genrekku, Gesue, Gloym, Gokomma, Goslal, Gysmolle, Haetu, Hefurr, Henior, Hijifse, Huthu, Iresan, Jakohu, Jaylon, Jeah, Jonnie, Joslick, Kavy, Kennac, Keryyret, Kobbi, Leumutta, Lysiune, Manhhge, Marak, Menle, Miclle, Mitmmirra, Moskonna, Nestur, Parga, Pherr, Procett, Raleigh, Rathmtr, Reella, Reliu, Relurmi, Rifftau, Rosan, Sannlu, Sente, Sessak, Shaldra, Sispe, Skorra, Stollame, Terremte, Themarra, Tuát, Tulgu, Tute, Tynrellu, Uaw, Ulana, Urphe, Urstt, Urusthe, Uth, Uthste, Vegoia, Vegois, Voranull, Wan, Wayn, Waynzu

Surnames

Tylian surnames often carry a prefix that identifies the person's place of origin. These prefixes are also commonly applied to settlements and geographical features, making them a key part of both personal and toponymic identity on the island. To differentiate them, surnames are written altogether, and places are written separately. Some of the most notable prefixes include:

- **Tre**- → a settlement or homestead.
- **Rose**- → a heath or moor.
- **Pol**- → a pond, lake, or well.
- **Latn**- → a religious enclosure.
- **Kan**- → a palace, fortress, or mountain.
- **Mkan**- → a interior village.
- **Mtan**- → a coastal village.
- **Pedn**- → a hill or headland.

Aaron, Allt, Ambler, Annon, Ardron, Arliss, Arron, Aspey, Aslin, Atkin, Avey, Awford, Ayer, Aykroyd, Ayris, Ayrton, Babb, Babe, Bacote, Bailes, Ban, Banes, Baines, Baiss, Balfe, Bannister, Bargeron, Barr, Bartrop, Batt, Bedser, Bech, Bel, Bellet, Benn, Bendith, Beson, Blanc, Bolin, Bonsor, Borge, Bott, Boutt, Brabin, Braw, Broch, Bryd, Bryn, Cab, Calw, Canyd, Car, Carrol, Carnell, Cel, Clig, Coull, Comiádaí, Cybidd, Cynsie, Dere, Dysbellur, Ffeil, Ffeirth, Estell, Ffelig, Fferreir, Ffrancis, Ffurneir, Glas, Glythun, Godwin, Goff, Gran, Gras, Griffin, Gris, Gwefer, Gwenadur, Gwithur, Harri, Haylen, Hewlin, Iewen, Lladda, Llefan, Llewan, Llewein, Llîneir, Llewel, Lloneir, Llyddwig, Magr, Manuel, Meddig, Mendes, Molineir, Morgan, Muin,

Nesc', Nîr, Noc, Pascen, Pengras, Penrhys, Pereirin, Prefder, Rhedun, Rhoch, Rhui, Rhys, Saer, Saeson, Serw, Teg, Tew, Traffer, Uisel, Yddael, Yniwr

Notable People

For a full list, see Category:Tylians.

Aristocracy

- Klumkyk (first jarl)
- Amuke Lanaaron (jarl in the 4th or 5th century)
- Ekerot Trerhoch (jarl in the late 13th century)

Criminals

- Colm Coimeádaí

Hunters

- Berit
- Ingma

Notable Locations

Cities

- Klumkyk

Keeps

- Kan Carrol
- Latn Gesys

Lakes

- Pol Losvelyn

Other

- Pedn Morel

Villages

- Mkan Gwer
- Mtan Dowra

Trivia

- If the cult of Lebioda in The Witcher books is broadly presented as a “dark parody” of Christianity, its Tylian offshoot, Lebiodanism, is instead modeled after the modern syncretic religion of semi-pagan character known as Christo-Paganism[W].
- The war against the Aen Ghele is loosely inspired by the war between the Nords and the Falmer in The Elder Scrolls universe.
- The Tylian language is loosely based on Brithenig[W] and Cornish[W], respectively.

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